

THE CATHOLIC INTERRACIALIST

Formerly HARLEM FRIENDSHIP HOUSE NEWS

Vol. 8 No. 11

April, 1949

New York, N. Y. 10 Cents

The Insanity of Racism

By Robert Knille

THE TWISTED SOCIAL patterns brought on by prejudice are similar the world over. Travesties of justice and the blatant disruption of normal living that result from such superstitions are to be seen wherever the idea has been ingrained.

In a single week recently, the dragon seeds of prejudice flourished on opposite sides of the earth: in the United States, and across the Atlantic, in the heart of South Africa.

In Tombs County, Georgia, a legalistic farce disposed of the case of Mallard vs Howell. Mrs. Mallard's husband had been lynched. Though most of the county took the event as rather a matter of course, Mrs. Mallard was not resigned. She went to Savannah and interested the press in her story.

From Cleveland, a department store owner in the Negro district, Mr. Joseph Goldwasser, came to help her. Through the efforts of Mr. Goldwasser and several of his friends, two white men were indicted for the murder.

An orderly trial came off as scheduled. It took only twenty minutes to pick the jury for the trial of the first defendant, Mr. William Howell. Then two jurors, who had sworn to be "impartial," were called to the witness stand. Each maintained that he would not believe Mrs. Mallard's accusations, even under oath, because her reputation was "bad."

After 26 minutes of deliberation, the jury thus disposed, delivered its verdict: Not Guilty. The prosecution decided not to press charges against the second defendant.

At approximately the same time as the farce of Mallard v. Howell was being played, racial discord in South Africa burst forth. Prime Minister Daniel Malan's stepped-up policy of segregation resulted in a riot between Negroes and Indians in Durban, the Union's third largest city. The riot with the Negro Zulus on the offensive most of the time, (Continued on page 6)

CHARITY OR JUSTICE?

By Barbara Phelan

JUSTICE IS NOT BLIND—

It has permitted itself to be blindfolded that it might remain impartial. For it is within the scope of justice to deal with the things of the world not with persons. St. Thomas calls justice the greatest of the moral virtues, for it exercises control over the will, rather than the passions. It is the willing that determines the just man. If I pay a "just wage" only because of government control or union pressure, I am not a just man, for justice has been defined as "the constant and perpetual will to give every man his due," whether it be shelter or bread or punishment. The obligations of justice are (Continued on page 7)

'The White Man's Burden'

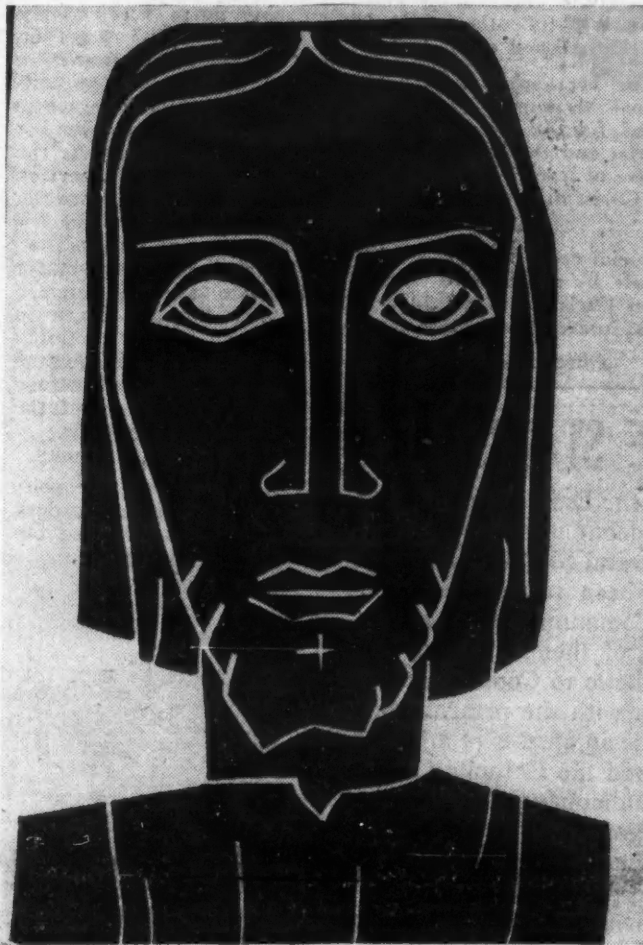
By Virginia Rowland

WE, WHO LIVE in the United States of America, think of racial prejudice in terms of lynching, job discrimination, and such injustices which are borne by the American Negroes. We do not know about, or have a tendency to ignore, the larger aspect of racial prejudice—Imperialism. The theory of white supremacy has permeated the field of international relations for centuries. We have heard the expression, "the white man's burden," used in connection with Imperialism. Let us study for a while what this means.

The white man's "burden" has been to exploit native populations in Asia and Africa. It has been to realize millions of dollars profit from the sweat and back-breaking labor of natives. It has meant the deliberate policy of NOT educating the native populations in colonies, of NOT paying them wages for their labors. It has been the cruel, cold-blooded exploitation of the colored peoples of the world. An exploitation which, in Asia, is driving them to embrace Communism.

In fact, the white man's "burden" has been, in truth, the white man's gain in terms of cheap labor, natural resources, and millions of dollars. Let us see what depths of suffering have been reached by natives of a country which has been subjected to the "white supremacy" theory of Imperialism—put into practice. While a student at the University of Michigan, I had the opportunity to study a highly specialized course called "Colonial Empires in the Far East." This course, given in the History department by a man who had lived and studied and worked in Asia, proved most enlightening.

We studied how the different European powers had treated their colonies in Asia. I learned that the most brutal of all the Western nations was (Continued on page 6)



I arose
and am still with thee,
Alleluia!

Officer Cowan Solves "Gang" Problem

By Mabel C. Knight

PROBABLY THE FINEST sight I saw in Washington was the look on the faces of colored boys when they looked at Officer Cowan, organizer of the Junior Police.

This group is made up of numerous gangs under the supervision of adult leaders on the block. They have a pledge: "I promise to keep out of trouble and to help my friends keep out of trouble, so help me God." Junior Leaders meet with Officer Cowan on Tuesday nights in a remodelled store front. Eventually they are able to lead without adult supervision.

Living as they do in sections of the city where juvenile delinquency is rampant, many of them have police records. Yet because of the trust, encouragement and devotion of Officer Cowan, they are now leaders and members of constructive gangs.

On the day our St. Peter Claver Center was blessed he took some of us Friendship House workers, visiting seminarians and priests on a field trip.

The first stop was up an alley in back of a big house. Officer Cowan asked some of the youngsters who crowded around him, "Where's Fat Charlie?" It developed that Fat Charlie was the adult leader on the block. Officer Cowan picks his adult leaders carefully for character, a liking for children being a prime necessity. We went into the basement of the apartment which the boys had fitted up themselves with old but comfortable furniture. The officers of the club were there and they brought out the minutes of their meetings to show the officer. One of them told us very clearly of the procedure of the club. They had paper streamers up which had served as decorations for their last dance. Then officer Cowan took us to a big apartment building where many complaints of youthful vandalism had been made. Here we went into a large basement room just in process of being painted. There were many posters of celebrities placed about the room: Mary McLeod Bethune, Dr. Ralph Bunche, Joe Louis, Marian Anderson and others. The posters will (Continued on page 6)

Western World In Crisis

By Paul-Pierre Augustin

CHURCHMEN, PHILOSOPHERS and intellectuals of all mould and hue seem to agree that Western civilization is in a period of grave crisis. Our so-called "Modern Times" have reached the stage of decline and men of conscience the world over, deeply concerned with the causes of the crisis, are sincerely enquiring as to the doctrinal bases on which Western civilization can be re-built.

All efforts toward the restoration of civilization will be futile unless there is on the part of the architects of this new world a deep consciousness of the duality of the human person and an understanding on the part of individuals of their role in society.

A visitor from Mars taking a disinterested view of modern man's conduct would not readily see that man is body and spirit and that the latter is the more important. Indeed, when he considered the Harlems, the Buchenwalds, and the Atomic Bombs he would probably conclude that the most salient trait of "enlightened" modern humanity is its beastliness. The primary cause of the breakdown of modern civilization is the absence of spiritual considerations in everyday human affairs. Man poisoned by this virus which is liberalism has tried to divorce the soul and things spiritual from the body. This led to a system under which industrialists, many of whom believed themselves to be good Catholics, unknowingly collaborated in the creation of a proletariat which was little more than a class of human beasts of burden. These men, "good Catholics," accepted Church doctrine in their private affairs but left themselves be swept with the tide in social and political matters and in prescribing remedies for the unbearable socio-economic conditions in which a great part of humanity found itself. "Liberal" economists and social reformers considered only the "homo oeconomicus"—the economic man. Others reacting against inhuman social and economic conditions forthrightly denied all spiritual values or denounced them as "bourgeois propaganda" and set about a course of action which resulted in class hatred and class warfare or attempted a paradise on earth based on a purely materialistic concept of man and his ultimate end.

Both of these groups now feel that their basic beliefs and hopes have been profoundly shaken. Liberals, deeply aware of the morass into which the world has been (Continued on page 6)



Platform of the Catholic Interracialist

WE BELIEVE in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

WE BELIEVE that the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

WE BELIEVE that we are our brother's keeper and have a personal responsibility, therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color . . . for Christ died for ALL mankind.

WE BELIEVE that a lasting social order and peace will be achieved only by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Editor, March, 1949.

COMMUNISM OR THE STATUS QUO?

The new Harlem Edition of the Daily Worker, Communist mouthpiece, made its debut on the segregated streets of upper Manhattan several Sundays ago. The Negro American has always been responsive to the theories and practices of the Communist Party regarding Race Relations and some of them, together with millions of others, are sympathetic to Communism because of a deep dissatisfaction with the present social order and because it seems to be an answer to injustice. The fact that they have rejected the Catholic Church and her social doctrines is an indictment of each one of us. Thomas Merton in his latest book "Seeds of Contemplation," says about those outside the Church: "If we had loved Him more, would they not know Him?"

Everywhere we read denunciations of Communism and this is good because Communism is intrinsically evil and anti-Christian, but the objections of the National Association of Manufacturers to Communism are not the same as those of the Church. It is not necessary to discuss here the Papal condemnations of Communism since they are well known. What is comparatively unknown is that Finance Capitalism has been denounced by the Popes with equal vigor.

The Catholic Church is thought by many to be interested in maintaining the present system. Her resistance to Communism is thought to indicate her approval of the status quo. In Quadragesimo Anno, Pius XI says that persons embrace false ideologies because they feel that "the Church and those professing attachment to the Church favor the rich and neglect the workers," and, in Divini Redemptoris, he writes that "it is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working classes in the religion of Jesus Christ."

A perusal of the Encyclicals of Leo XIII and Pius XI and XII will show beyond doubt not only that the Catholic Church is not a defender of Capitalism but that it is as severe a critic of its evils as Karl Marx himself. The Church recognizes Class Warfare and wishes to abolish it while the Communist wishes to intensify it. The Communist remedy for the wretched condition of our social order is a simple one and in its recognition of the need for a more equitable distribution of the world's goods, holds a partial grasp on truth as all heresies do, but rather than re-distribute property it seeks to abolish it. The Church, through the voice of her Supreme Pontiffs, has fiercely condemned unchecked competition and maldistribution of goods but her remedies are as realistic and as complex as the problem.

It is the positive duty of Catholics to be aware of the teachings of the Popes regarding the social order. Too many of us are on the wrong team through sheer ignorance. The Catholic who clings to the Sacramental system of the Church and rejects or ignores her social philosophy will have more to answer for than the Communist who "hungers and thirsts for justice!"

NEGRO PRESS COMMENTS

FREEDOM OR PORK Chops? Is the American Negro to forsake his homeland and go abroad where he can sit freely and equally with the most choice and most cultured of men but find no hot water to bathe in, no ham and eggs on his dinner table, no modern roads, no Sears Roebuck catalog. Or is he to enjoy the fruits of a prosperous America but bow down submissively to "Whites Only" signs on hotels and restaurants, a choice of jobs limited to janitor and shoeshine boy, white insults he cannot answer for fear of his life. Wherever the Negro goes, as an American interested in a better world, he really has but one choice—to fight. Overseas it resolves itself into a bread-and-butter struggle to raise the standard of living for all. Here in America it is a continual battle to bring the spiritual plane of American democracy up to the high level of the nation's living standards.

Ebony
IN A WAY all of the noise and mess of Klan murders, of legislative antics, are but



Behold
Thy King cometh to thee
Sitting on an ass's colt.

the pus running out of the sore. As long as we have the sore of segregation we are going to have a foul drainage from it. If the drainage is heavy enough, repulsive enough, maybe Southern liberals will finally see that there can be no health in Dixie as long as segregation is there . . . maybe a Georgia editor will at last write that first editorial . . . on: "How nice it is to be human after being white so long."

Chicago Defender

THE MOCKERY in the form of a filibuster against changing Senate rules, which has plagued the United States Senate . . . reveals the dilemma facing the Negro people. It is clear that neither the Democratic nor Republican party can be trusted to enact Federal legislation for the benefit and protection of Negroes. The fight to change Senate rules is as momentous an issue to the Negro people of America as any that has come before the Senate since the Civil War Amendments, more than 80 years ago.

Pittsburgh Courier

PEARL BUCK, world-famed novelist: "Had I the chance to be born again in the flesh, I would at heart choose not to be born white, because any informed, intelligent, and feeling white person cannot be wholly comfortable as an American."

Negro Digest

Readers Write

Meet the Needs?

Dear —,
... There are many things in your movement that we are glad of: that you see your task in terms of the Kingdom of God, that you feel a personal responsibility for the plight of your neighbors, even in social and economic matters, that you see that the task demands complete dedication of yourself to follow the Gospel, that you accept poverty as a fact, that you are trying to live together and work with the people. But we have a question. Does it really meet the needs, inward and outward, of the Negro to bring him such help as you can, within the present system?...

D. W.
Paraguay, S. A.

No, it does not meet the needs of the Negro, since every phase of our society is suffering from paganism and the eradication of prejudice is but a segment of the larger fight for the re-Christianization of the world and social justice for all. Yet we must do what we can here and now keeping the total vision in mind always.

—Ed.

Human Relations or White Relations?

Dear Miss —,
Your work in human relations is wonderful but please stick to the white race. We need improvement among the Jews and Catholics and Protestants . . .

I say the white race should live and work together and leave the Negroes live and work among themselves or else the white race will bring about its own downfall.

Hoping . . . that you will change your tactics and stick to the white race as our own race needs a lot of improvement.

Anonymous
Chicago, Ill.

Stop in anytime and we'll see if anything can be done for you.

—Ed.

Land of the Free, Home of the Brave!

To the Editor:

On Capitol Hill, within the shadow of the Congressional Library, wherein are housed those finely preserved documents incriminated with the ideals of American democracy, I experienced my first great disappointment as a citizen of this nation. I was born in Los Angeles and reared in a most patriotic family (my grandfather was a prisoner of the Japanese for three years in Cabana Tuan in the Philippines during World War I, and was retired as a Captain after forty years of active service; my father was a thirty-year man). The last thought in my mind was that I could not "sit down" to eat in the same cafeteria with "white people" . . . When the proprietor so informed me, I promptly left the cafeteria without a word, stunned and confused! I had travelled 3,000 miles vacationing and had been thrilled to see Washington, only to suffer the realization that this great nation to which I have always proudly sworn my allegiance is covered by a glittering coating of democratic Christian principles while underneath is the degrading core of racial discrimination.

This sort of civic life is provocative of a new order . . . perhaps Communism . . .

W. D. S.
Los Angeles, Calif.

The phenomenal growth of Communism becomes less of a phenomena.

—Ed.

The Superior White Race: Exhibit A.

Dear Editor:

Just read your old hate paper this month. Picked it up on a Greyhound bus . . . You all are getting too close to the South . . . We are happy, so you all stay up there and leave us be happy!

J. A. McC.
Sumter County, Ga.

No comment. —Ed.

THE CHURCH SPEAKS

Rev. Riccardo Lombardi, the most eloquent anti-Communist orator in Italy, in a debate with Senator Spano, a prominent Communist, ended with: "I hope Communism will collapse, but I add to that hope that Christianity will resume . . . the 'Christian aspiration of Communism' which marches forward to meet the masses who demand justice but who do not want to renounce the spirit."

Rev. William J. Smith, S.J., in his column, "Spotlight on Social Reform," tells us "that

some people are shocked when they hear a remark or read an article expressed in disrespectful terms about capitalism. They say the critic should distinguish between "good" and "bad" capitalism. The term we are told is open to various definitions. We know not what others may have in mind when speaking on the subject. For ourselves, our criticism have been leveled at the class-warfare economy which we see in operation every day before our eyes. The common name for it is American capitalism."

Vol. 8

April, 1949

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34 WEST 135TH STREET

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Catholic Interracialist is owned, operated and published monthly, September through June and bi-monthly July-August by Friendship House at 34 West 135th Street, New York 26, N. Y. Entered as second class matter December 13, 1948, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Registered as second class matter September 16, 1948, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Subscription price, \$1.00 year. Single copies, 10c.

THE STRENGTH OF COMMUNISM WHAT NEXT?

By GEORGE A. McCAULIFF

The strength of communism is twofold: it lies first in its organization and second in its ideology.

There is no need to detail the organizational strength of communism. The cell structure is well known, the hierarchy is internally well defined, the use of fronts is a matter of newspaper knowledge. Each man has his definite job, each dossier is neatly indexed and the whole works stuck together with the scotch tape of universal spying—comrade on comrade, commissar on commissar, comrade on commissar, etc. About the only bit of information that might be interesting is the answer to the jackpot—break-the-bank question: "Who spies on Mr. Stalin?"

Any organization that can take over a nation while its own members are still a small minority is admittedly efficient. How long the efficiency will last without hierarchical discipline is another matter.

The communist ideology is somewhat more intriguing.

The much vaunted intellectual appeal of communism is no more a product of cold logic than a dish of steaming goulash is the result of crashing icebergs. If the imagery is violent it is because communism itself is violent—violent as a cathartic and like a cathartic visceral in action.

The intellectual appeal of communism is at the early adolescent level—the level when a person wakes up to find the world exploding about him, the level when a person can enjoy with a kind of desperate wonder the spectacle of fireworks disintegrating in the night skies of the senses. The appeal of communism is not to the head, nor yet to the heart—nakedly it is the appeal to the savage to grab while the grabbing is good. As Thomas Merton, who is so quotable on so many things, puts it in "Seeds of Contemplation": "... communism starts out by denying other men the right to own property."

Of course, communism does not propound its doctrine in such words. The communist will say to you: "What you are looking for is economic security, the assurance that you will be able to raise your family in peace without being constantly harried by an uncertain future. That assurance we offer you, and not only you, but all men." A man who is worried about the future can be impressed by such

a promise; a man who is presently secure is more in position to question the offer. Men, of course, are interested in much more than economic security but in times of depression, misery and confusion people who are desperate are weakened to the extent of nibbling at the bait. Communism grows strong when nations grow weak; communism blossoms when individual integrity withers.

Communism, denying reason and the existence of God, automatically eliminates all religion—the sum of man's relations with God. Having denied religion, it blasphemously perverts all the deepest instincts of mankind. The perversion is the more terrible in that the highest human faculties and aspirations are hideously twisted to serve not only anti-human but also pro-diabolic ends. The strength of communism is then primarily diabolic and the power of the anti Christ: "so as to deceive even the elect, if that were possible."

Communism, deriding a faith in God which is consonant with reason, substitutes for that faith absolute acquiescence to every contradictory ukase issued by the Kremlin. The norm of truth is not the internal, eternal and inevitable rightness of objective reality but the whim of the ruling clique. The capitalistic war of 1939-40 becomes the war for freedom in 1941; the war of aggression against Finland in 1941 is labelled a war of self defense. The lie is rammed home repeatedly, the listener is imprisoned in words, the smashing falsehood simulates the truth found in intensity.

Communism, brazen as a lie and hard as hell, derives its strength from deception, from hatred, from every principle of wrong conduct known to man. Unfortunately it also derives a good measure of its strength from the sincerity of its novices and from the blood of its martyrs. The rhythmic pounding of feet on Sixth Avenue in front of the R. C. A. building, the hoarse chant of young voices already grown course, the strong, one way simplicity of placards and handbills all curdle the blood of the onlooker. There is strength here, yes, and it is the awesome strength of the possessed. Who will be the cliff tumbling swine into which that strength will be driven is another question for another day.

APPEALS

We have had several appeals for religious articles from Native Catechists in Africa and India, who need equipment in order to carry on their missionary work. Friendship House cannot supply the articles that these men need so we are publishing their names and addresses, together with a list of the items they need, in hopes that our readers may be able to supply them.

Boco Ene po,
9 Ene Ndem St.,
Calabar, B. W. Africa.
(Missals, Prayer books,
Bibles, Medals and Pictures.)
John Osolu,

PO Box 154,
Aba, Nigeria, B. W. Africa.
(Medals, Rosaries, Pictures,
Prayerbooks.)

Leo P. E. Otu,
8 White House St.,
Calabar, Nigeria.
(Bibles and Literature.)
Bassey E. Okon,
3 Garden St.,
Calabar, Nigeria.
(Sunday Missal and Daily Missal.)

Aloysious Udunwa,
c/o Gabriel Udunwa,
Government Rest House,
Calabar, Nigeria,
West Africa.
(Sunday Missal and Daily Missal.)

By L. K. Mitchill

ONE READS and hears a great deal these days about inflation and depression. Sound business men, brilliant economists and even the intelligent average citizen all seem somewhat concerned about how to raise taxes without discouraging investment and how to control prices without lowering them. Experts say that the rising unemployment is only seasonal and yet deeply "distressing." The trend of the business curve is upward but businessmen are moving with great caution.

Few people seem willing to face the reality that Capitalism is in a state of collapse. Laissez-faire economy characterized by cycles of prosperity and depression, mass-unemployment and poverty, cannot survive, nor has it any right to. The aim of economic activity should be the

Make ready for the Christ
Whose smile, like lightning,
Sets free the song of everlasting glory
That now sleeps, in your paper flesh,
Like dynamite.

—THOMAS MERTON.

full utilization of economic resources for the general welfare of every member of society. Emphasis should be placed on consumption rather than on production. Without destroying profit as a stimulant to business, it must disappear as the *raison d'être* of economic activity.

The reconstruction of society will not take place simply by remoralizing individual souls as long as the structure of society is immoral. Basic institutions must be examined and measured in the light of Christian values. We cannot accept a society in which poverty, unemployment, crime and immorality are fast becoming institutions. We cannot accept a society whose institutions contribute to the destruction of that most fundamental of all societies, the family. We cannot accept institutions which have turned man away from the pursuit of his eternal spiritual happiness and make him pursue finite material things in its stead. Finally, we cannot accept institutions which force, or even allow, legions of other men to live in misery and degradation.

Respect for human dignity (i.e. for man as a Son of God) and a knowledge of the spiritual end for which he is intended must be at the basis of all institutions and activities in society. All institutions, particularly the economic one, must be seen clearly for what they are—merely means for attaining eternal salvation.

YOU CAN'T BUILD A CHIMNEY FROM THE TOP. By Joseph Winthrop Holley. The William-Friederick Press. \$3.00

This book offers an intimate survey of the racial situation through the experiences and ponderings of a Southern Negro.

Joseph Winthrop Holley is the founder and President Emeritus of Albany State College, a Negro institution in Georgia. He has also achieved prominence as an active churchman, the first of his race to be elected to a National Board of the Presbyterian Church. His childhood on a Southern plantation, his early education in South Carolina and in Massachusetts, his college education at Lincoln University in Pennsylvania, his numerous Church activi-

combating present evils in the belief that there will somehow evolve a perfect society in the indefinite future. The recrudescence of the familiar particulars of racial prejudice in the South, and in his own "black belt" of Georgia particularly, give the lie to his specious resolutions. Ends (in this instance, a dubiously peaceful present) do not justify means. Natural law cannot be side-stepped. Men are men, and must be universally treated as men, here and now, today.

The author's sentimental, condescending attitudes, are set forth in a simple "homespun" style of prose. Its nostalgic quality may lull the non-discerning reader into a bland complacency. This is no time for maudlin reflection.

Madeline Saunders

RICH AND POOR IN CHRISTIAN TRADITION. Writings of many centuries, chosen, translated and introduced by Walter Shewring, 262 pp., London, Burns, Oates & Washbourne, 1948. 10s.6d

This is a difficult book to review. No one could quarrel with its thesis: that the poor are the elect of God, and that the rich can only gain heaven insofar as they practice poverty of spirit and detachment from material possessions. And no one would expect the saints, popes and doctors represented in its pages to be in anything but perfect agreement with the many pronouncements of Christ and His Church concerning the blessedness of poverty. But this perfect uniformity of opinion, although offering convincing testimony of the unity of the Church is, nevertheless, dull and repetitious. To a Catholic, the wonder would be if St. Gregory Nazianzen, of the fourth century, and our own Pius XII were not of the same mind on points of doctrine, among which is certainly the excellence of poverty.

As I read the book I thought again and again that its subject matter would have been far more suited to an essay than to a full book. Walter Shewring's introduction affords ample proof that he would have been equal to the task of incorporating salient excerpts from the writers he has selected into such a study. Then, too, he could have shown the applicability of the writings of earlier centuries to the conditions of our own time.

Nevertheless the book, as it stands, is of value as a reference work. It is undoubtedly useful to have available what amounts to a library dealing with the spirit and state of Christian poverty. I am not equipped to criticize Mr. Shewring's translations from Greek, Latin, Italian and French, but to a layman they seem adequate, if pedestrian. Especially noteworthy are the selections from St. John Chrysostom, St. Gregory the Great, Blessed Angela of Foligno and Bossuet.

Patricia MacGill

(Continued on page 7)

Around the Fr

Washington Reporter

By Mary Houston

THE LORD HAS been so good to us at St. Peter Claver Center that we hardly know how to tell you about it! What a change there is in the physical setup of the center alone. We're now partitioned into a library, office, dining room where we eat our meals, and kitchen . . . thanks to the hard labor and carpentry of seminarians from Catholic University. We're simply a riot of color . . . light green, light rose, maroon and burgundy . . . thanks to the taste of Anne Foley, and we love it! Everything matches very snappily except Anne's red hair. We've a motley array of chairs all begged from people. One very ambitious vol called up every parish in Washington and managed to get a chair or two or three from almost every one of them. There's a young man on our staff . . . Joe (God bless the Irish) Gilligan, from New Rochelle, N.Y.

Jean Lang is very busy with a group of volunteers trying to catalog the library as the books arrive, in time for our hoped-for "opening" in April. She's trying to get people to contribute to a fund to buy some solid spiritual books so necessary . . . plus of course Negroiana to let our white friends know about the really fine things written by and about Negroes. Many white people pass our center daily to get to the bargains at the chain grocery store two doors away and they stop to look in our window where we've had some very good displays which should dispel any doubts people might have had as to what our Friendship House stands for . . . complete integration of our brother, the Negro, into every phase of American life.

Let us tell you about the lovely Negro lady who in her charity comes in every single day to prepare our noon meal so that we may have more time for other work. We have tried to thank her, but how can anyone but the Lord repay her for such generosity. When we heard that our New York brethren had sat down to the table last week hungry and gotten up in much the same condition . . . and not because of a Lenten fast either . . . we felt guilty for the plenty God is bestowing upon us. However we may be broke too some day . . . in fact we fully expect it . . . and are gratefully accepting His gifts today! To embrace His blessings joyously is as much a part of Christian living as acceptance of the difficulties He'll doubtless send us, too.

Last month the Baroness came to visit us and talked to a crowd of friends who jammed the library and were even standing in the window. As usual she was terrific and Negro visitors were especially grateful to hear her words straight and clear, hitting the nail on the head. The follow-

ing week Very Reverend Msgr. James E. Cowhig, the chancellor of the archdiocese came to bless the center. Seminarians from Theological college brought down a portable organ and they and some of the more daring lay people sang the Veni Creator Spiritus and Ave Regina Coelorum. Then Monsignor asked God to bless St. Peter Claver Center and we ended with a joyous Te Deum. In March we began our first regular Monday night open forums with very fine speakers. Our vols are meeting on Wednesday evenings to discuss the lay apostolate and our work for interracial justice, and we have begun two weekly classes one of Theology for the laity and the other on the Holy Sacrifice of the Mass both given by deacons who will be ordained in June. We're planning a day of recollection in April, and what with all this hectic activity, we need it!

KIDS KORNER

THE PROBATION OFFICER in our neighborhood tells us that he has yet to have a boy under his care who lives in a home, or a one-family apartment. Sometimes he finds two or more families living in a long, railroad flat, with roomers taken in to meet the over-high rents of our segregated community. Often as not, an all-purpose room, cheerfully called a kitchenette, is home to four or five or six creatures of God.

This is not only the case with boys who come to the probation officer's attention. Unfortunately, this is true of practically all of the "kids" who come to our Children's Center. We are still looking for the family without a housing problem.

We try constantly to get to the root of the matter. Changing the prejudiced hearts

which create a ghetto is a part of it. Working and praying for more and better housing is another, and making connections which will take people to less crowded areas is a third. All are hitting at the base of the problem. These are our long term plans.

Right now, however, Johnnies and Janes are growing up, never knowing what a real home is like, never seeing God's green earth in its natural form. Long term planning will help their baby brother and sister, but it's a pretty cold thing to the youngsters struggling at this moment in a thousand tensions.

A taste of the good, clean country won't solve their problems of living. But it will give a ray of hope, to as many children as you can help us send to camp. We ask you to help us give that gleam of light.

Last year, sixty boys and girls had ten good days of sunshine and fresh air and good food, because you were very generous. Will you help again. Think about the jangling "els," the smoky factories, the tenseness of five people trying to sleep in one crowded hot room—and give up a movie or two to take a kid away from them. Two



dollars, or five or ten to the camp fund could be the small effort which, with prayers, will make the difference between a meaningful life and one that fails. We beg of you that effort.

Betty Schneider

Wisconsin Reporter

By Grace A. Pratt

SPRINGTIME AMIDST the rolling hill country of Marathon is breath-taking! The ice which is breaking into floes on Little Rib River, the last snow thaw, the rain washed fields, and the wee new buds appearing on the elm trees all remind us that Easter's Resurrection of new life is upon us again. Nature and the liturgical cycle are working hand in hand these days, ever encouraging us to "Sing joyfully to God all the earth; serve ye the Lord with gladness."

Recently we received a letter from Mrs. Theodore Coggs beseeching us to storm the

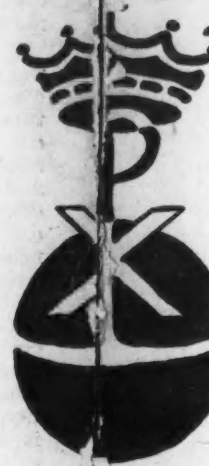
governor and Senator Foster Porter with a barrage of letters asking him to continue the "Governor's Commission on Human Rights." Governor Rennebohm had proposed to Wisconsin's Legislature that this Commission be disbanded. Friendship House wrote to the Senate Finance Committee telling them that "While there are still paper mills importing Negro and Mexican laborers across the state line and paying them slave wages, the state of Wisconsin needs an active and functioning 'Commission on Human Rights'." So long as there is a Ku Klux Klan actively engaged in stirring up hatred in Wisconsin towards Catholics and Jews, Wisconsin needs a "Governor's Commission on Human Rights." So long as there is a town like Appleton, Wisconsin, which up until this last Spring of 1948 really believed there was a statute on the city's books forbidding a Negro to stay in town over-nite, Wisconsin needs a "Governor's Commission on Human Rights." So long as there is a town like Madison, Wisconsin, which has a Negro population of over 600 and not a single barber in town will cut their hair, Wisconsin's Governor's Commission on Human Rights has work to do. It was a heart-warming gesture when several of the ladies in the village of Marathon planned a bridal shower for Lorraine Schneider, Director of St. Joseph's Farm.

Shortly before Lorraine left us early in March, Laverne Lissy also left the staff of Friendship House. She returned to her home in Chicago where she will go into Nurse's Training and continue to work as one of Christ's apostles in that field.

The number of patrons of our Catholic action library here at Friendship House is increasing steadily. Many wonderful new books have been donated to us too; among them are a personally autographed copy of Maisie Ward's latest, YOUNG MR. NEWMAN, many children's books have come in to us, too.

Plans are underway for the 1949 session of the SUMMER SCHOOL OF INTERRACIAL LIVING. It's the fourth Summer School to be held at St. Joseph's Farm. The dates are as follows: 1st term, July 17-July 23; 2nd term, July 31-August 6; 3rd term, August 14-August 20; 4th term, August 28-September 4. Anyone who is interested in obtaining more information may write Muriel Zimmerman, Friendship House, 34 W. 135th St., New York City 30.

This Spring we have girls from Wausau's Catholic Daughter group and girls from the Y in Wausau working in the garden, helping with the Begging Letters, painting furniture and doing myriads of other tasks. Soon we hope to have the Boy Scout troupe pitch in with some of the students from Marquette University's INTERRACIAL CLUB. The association of the members of such diverse groups is most encouraging to us.



THE KING OF
LET US E. TEN

CAN YOU HELP

THE January 18, 1949 Weekly Report of the Chicago Health Department shows that 241 persons, most of them infants and young children, were bitten by rats in 1948.

Rat bite is most common in the Negro section of the south side where the overcrowding caused by segregation results in deterioration: an ideal condition for rat infestation.

To Friendship House workers, these figures reflect their everyday experience in segregated communities. We are reminded of the H. family. A mother and two sons living in an incredibly small room without heat throughout the winter.

Then there is the McP. family of 15. The mother, father and thirteen children, from 4 months to 16 years old, live in four small rooms.

Margaret Young of the Friendship House staff wrote to a down state friend recently to ask if he knew of any place where the McPs. might find a decent home. She wrote: "It would take one gifted with words to describe the rooms adequately, and even then a reader unfamiliar with such housing would have to see them to picture them."

Many of the large families we know living in sub-human conditions are hopeful of getting an apartment in a public housing project. However, we know that only a negligible fraction of the public housing units are built for such large families.

Margaret, who knows the McP. family well, points out that they are able to move anywhere in Illinois and are quite willing to do so. If any of our Illinois readers know

The Interracial Writers'

By H. Honck

It started one evening in April. Etta May VanTassel was discussing poetry on one of our regular Monday nights. The first she had brought with her was Marcia Holden, who is co-editor of a poetry magazine. Before the end of the evening, Marcia asked: "Do you have a poetry writers' group? I would be glad to help." We have one. The first she had brought with her was Marcia Holden, who is co-editor of a poetry magazine. Before the end of the evening, Marcia asked: "Do you have a poetry writers' group? I would be glad to help." We have one.

A Training School for the Apostolate

The Friendship House Summer School of Interracial Living, Marathon, Wisconsin, offers an intensive program of study, work and prayer.

Courses offered in the Liturgy, Mystical Body and Interracial Techniques.

For information on courses and sessions apply:

FRIENDSHIP HOUSE

34 W. 135th Street, New York 30, N. Y.

Friendship Houses



OF GOD
EXTEND IT

HELP THEM?

Week of a home in city, town or country that would be suitable for this family, please perform an act of love for Christ and let us know about it with all attendant details. Margaret, who also knows down state Illinois well, says that with the increased use of the tractor and the influx of farm workers to the cities for higher wages, there ought to be many a farm house that was once occupied by hired men or tenant farmers and is now empty. It seems to us that such a place would be ideal for the McPs., provided they did not move into an area so prejudiced as to risk violence.

THIS family does not have any furniture suitable to move. What little they have should be burned. However, Margaret adds that this might be an asset. "Middlewest farming communities are well known for their generosity to a neighbor in trouble. More than one farmer has found himself better off after a fire than before."

Perhaps the charity of your community or of a friend's community is such that it would be willing to help a prospective neighbor that it has never seen, and such a communal, charitable project maybe is the very thing that is needed to prevent prejudice from developing.

We know that what we are begging of our readers this time is no small favor. But we, of Friendship House have seen God do extraordinary things for those in need and He has done it through our generous benefactors.

Betty Schneider

Writers' Group

By H. onek
I am glad to help in any way I can." Cassel it sounded good. It WAS good as we have since found. The first public lecture was held in June on a warm, humid, evening. John Brunzine, editor of "Spirit" the poetry magazine of the Catholic Poetry Society, was to discuss and criticize poems sub-

mitted by whoever was brave enough to face this sort of thing publicly. As the day grew warmer, our hopes for a good attendance cooled. In fact, we had lined up a lot of office work for the evening. BUT, about 35 people came, of whom about 15 submitted manuscripts. Poetry is Mr. Brunzine's first love, and a high mercury is only another means of firing his enthusiasm. At 10 o'clock (our ordinary closing time) the session was still going strong. Not until 10:30 did everyone reluctantly go home. Since then the monthly talks have continued.

In June we had Joseph Hopkins of Scribners, on the Techniques and Markets of the Short Story. "Good art comes through and triumphs." He referred to the Negro writer trying to "break through" the market. He covered methods of writing the short story, plotting, compression and unity, and getting into print. In August, Dr. F. X. Connolly of Fordham covered the "Problem of Tone" in a short story. He is the compiler of "Literature, the Channel of Culture." His comment that: "Literature is the reflection of the ideas of the age" caused a discussion on mediocrity and the lack of depth in present day literature.

In September, Dan Burley spoke on Column writing. He is one of the editors of Harlem Amsterdam News and conducts a sports and "chatter" column, as well as covering a radio "spot" once a week. He gave more than advice on writing. He gave an insight into the problems of the Negro press, combining history and humor. Later we had Verita McGovern on "Children's markets." She not only covered her subject but gave us magazines and articles for those interested in this field. Then came Roger W. Straus, Jr., of Farrar and Straus, publishers of William Smith's first novel "The Last of the Conquerors." He gave us a telescope view of publishers' problems and expectations, as well as a generous donation of books from their press. In the meantime, a small work-group had come together to work on radio scripts which we hope to present to a N.Y. Station. It was Mr. Straus who strongly advised us to drop radio and concentrate on "video" whose techniques will be more precise and demand high-calibre stuff. The monthly lectures will be continued, but we hope to develop a work group for the purpose of criticizing the work of those who participate. Each one is free to follow their own bent: poetry, short story, review, article, but the criticism is intended to improve techniques of those seriously interested. Marcia Holden has given written comments on poems, two editors from Sheed & Ward have done the same for the short stories submitted. We also have promise of professional criticism on play scripts. In the beginning Ray Carr and Patricia MacManus handled the publicity. Patricia also gave us a plug with Mr. Straus. But for the

Chicago Reporter

By Betty Schneider

SHOULD YOU happen into Friendship House of a Thursday night, you might hear loud, angry voices emanating from the long, high room we call "the gym." It's our teen-agers, whom we haven't mentioned in a long time. But they are still with us, and very much so. With Miss Tena Roseman directing, practises for the Living Stations are in full swing, so much so that we all know the resounding phrase, "We are no king but Caesar." Be sure to come around on the Monday of Holy week, April 11, for the presentation. The time is 8:30.

For long, we've been talking of moving South. And unfortunately, things were remaining in the talking stage. Then we had a glimmer of hope. We were heartened when St.

Peter Claver Center became a reality in Washington. Now we have another. Chicago is welcoming to its staff, Ann Sisco who comes from mighty close to the Mason Dixon line. We thank Bardstown, Kentucky, for sending her to us.

In Aurora, Illinois, a town with all the known suburban feelings about "integration," Madonna High has been having an interracial student body for a number of years. At Madonna, the idea for that glorious venture, the Gregory Catholic Book Shop, was born. And it was thirty Madonna High girls who turned the F.H. library into a beehive of activity Saturdays ago. They came laden with hundreds of gifts of food, and soap, and clothing — and they even brought glass to repair the windows of the house next door. They brought two fa-

Sundays" will be the second one. On Palm Sunday, April 10, we'll have a Day of Recollection, beginning with a Mass at St. Elizabeth's at 11:00 a.m. All are welcome and we will be happy to have you. We ask that you call and let us know that you are coming by Friday, April 8.

We've a new sign up in the library. Beggars that we are, it reads:

"We need your time.

We need your gifts.

But most of all, we need your prayers."

Please keep on praying with us that interracial justice may soon become a reality.

Harlem Reporter

By Mabel C. Knight

WHEN WE GET depressed wondering where our rent is coming from and our printer's just wages and money for food orders, and where the staff workers can get a decent night's sleep without the excitement of rat fights and other disturbances and how they can eat a meal uninterrupted by calls from God's poor who know the best time to get the one they want to see, and where they can go for a quiet weekend to rebuild their frazzled nerves, we try to figure out how St. Francis would serve his Lady Poverty in such a situation.

We have his most important help, the true faith and the sacraments. Our Lord is in in the churches of New York as well as those of Umbria. He said, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." And He does.

But when we think of the romantic picture of St. Francis we wonder what beauty he would find in Harlem to remind him of his creator.

There are the street fires lighted at night by the children and homeless men. Their leaping flames are beautiful but such bonfires are illegal. The fruitstands are gorgeous spots of color. Detachment is necessary though, because the prices are too high for poor people. A cockroach is shining brown, very quick and a clever swimmer. Yet we only notice this when we're trying to wash him down the drain in a most unFranciscan manner. There are no birds in Harlem except a few captive pigeons and sometimes a seagull flying across Harlem from river to river. Our nearest counterpart to St. Francis' wolf is Hortense, our mouse. The many rats which populate our flat go unnamed. We remember the babies they have bitten and poisoned in their hunger. They fight like kittens over food which visitors, ignorant of rats, leave in open wastebaskets. We feel no impulse to tame them like St. Francis or feed them like Blessed Martin. We wish the plaster would get mended to keep them out. Beauty seems far from us.

St. Francis' cave was a bit drafty but he had privacy, that necessity for contemplation of God and soother of jagged nerves. He also had no landlord who demanded money each month. He had real air to breathe which is something even the rich don't have. Of course they have country places where they enjoy this luxury. And what a view he must have had!

St. Francis had his troubles when he went into the marketplace to preach the love of his Lord and Lady. He was pelted with stones and laughed at but the worst we have encountered is words and a policeman who demands a permit and sends us away. Did the poor hang onto St. Francis and demand even more after he had given them all he had? Probably some of them had stories as heart-rending as those brought to us.

We are not considered poor either. Thousands of people in Harlem would be delighted to get room and board and second-hand clothes and six dollars a month, (this month Friendship House could only give \$2.00). We can get out whenever we want to, so we cannot really be as destitute as many here in Harlem. Maybe St. Francis will show us how to be better beggars in order to provide necessities for them.



ST JOHN
CHRYSOSTOM

thers too, who catching the spirit of young enthusiasm, volunteered to scrub the library.

One of the joys of our month was the visit of the "B"—Mrs. Eddie Doherty. As usual, we had long talks and discussions. We're just a little clearer on our basic job of "digging in and living," of beginning the work of reforming the world by starting with ourselves.

No doubt, you are acquainted with our "Third Sundays." Each month we have a dialogue Mass at St. Elizabeth's, our parish church, followed by breakfast at the House. We mention it especially, for this month our "Third

past few months, publicity has been handled by Charlotte Marsden and Frederic Johnstone, who have been generous not only in sending out press notices, but also in giving time to personal interviews with people who will be good contacts. The work group meets every two weeks on Tuesday evening. Come, if you like a work-out!

WANTED

Books on race relations and on the lay apostolate. Particularly:

A MAN CALLED WHITE by Walter White

FRANCE ALIVE by Clair H. Bishop

MASS IN SLOW MOTION by Ronald Knox

Anyone who has one or more of these books and would like to donate them to the service of God in the interracial apostolate should send them to:

FRIENDSHIP HOUSE LIBRARY

4233 S. Indiana Ave., Chicago 15, Illinois

CRISIS

(Continued from page 1)

plunged, are feverishly searching for something to grasp. Materialists, seemingly convinced that their basic notions are still intact, are nevertheless re-examining their fundamental concepts hoping to find in them some spiritual value. In both of these camps appearances imply a shallow optimism in an atmosphere of profound gloom.

It will be vain to attempt a reconstruction of civilization without a concern for man's spiritual reconstruction. Reformers in drawing up their plans must consider the whole man—the man who is indivisibly body and soul. Man is neither pure spirit nor pure beast. The new age must be that of the true man—the child of God.

To be Continued

INSANITY OF RACISM

(Continued from page 1)

spread from the Zulu quarter to the heart of the city where windows were smashed, buildings looted and pillaged. Zulul, driven from the center of the city by police, attacked outlying Indian settlements. Blocks of shanties were burned to the ground; fleeing Indians were struck down in the streets as they tried to escape.

IN THE RIOTING, which destroyed more than \$1,000,000 worth of property, and which injured and killed more than 300, only one white man lost his life.

This is just a glimpse of two incidents resulting from the insanity of racism. An insanity that has no regard for the sacred dignity of the human beings caught on its prongs. Inasmuch as prejudice is one facet of the more universal evils of materialism and secularism, it is not the central problem in the restoration of society to Christ. But prejudice is an important facet. Important because it is intimately connected with the state of Christianity as a whole. Important because it causes terrible misery for millions of Christ's members.

What you can and ought to strive for is a more just distribution of wealth. That is and remains a central point in Catholic social doctrine. The natural course of affairs, no doubt, brings with it, within certain limits, an unequal distribution of the goods of the world. But the Church is opposed to the accumulation of these goods in the hands of a relatively small and exceedingly rich group. . . . A more just distribution of wealth is, then, a high social aim worthy of your efforts.

PIUS XII.

'The White Man's Burden'

(Continued from page 1)

the Dutch. It is true that the French made mistakes in French Indo China, that the British made mistakes in Burma and India, that the United States made mistakes in Puerto Rico. But the Dutch were by far the most deliberately brutal country in the treatment of their Asiatic colonies. They were equaled only by Japan for maltreatment of the colonies. But Japan was a pagan nation, not to be compared to the Christian nations.

In the Netherlands East Indies, the Dutch "recruited" laborers from the native population by a process similar to kidnapping. They took the natives from their villages and forced them to sign work contracts they could not read nor understand. These native laborers were "paid" one bowl of rice a day and a loin cloth. If they dropped dead of illness or exhaustion in the tin mines or rubber plantations, it was easy to find replacements. The Dutch provided no hospitals for these poor people. The British built hospitals in their colonies; the Dutch could not be bothered to supply medical facilities for the natives.

IN ORDER TO PERPETUATE the suffering and the exploitation of the natives, without risk of revolt, the Dutch followed a deliberate policy of NOT educating the natives. They built no schools. They were not interested in training potential leaders among the natives. Now they tell us that the Indonesians do not deserve independence because they are not educated enough to rule themselves. How could they be educated under Dutch rule?

It was not possible for the Dutch to imagine the economic life of the homeland continuing without their colonies. They were dependent on the sale of tin and rubber from Malaya and Java and Sumatra for the money they need to keep alive. They did not want or plan for eventual independence of their colonies. . . . like the U. S. A. planned for the independence of the Philippines.

The recent attack upon the Indonesian Republic by Dutch troops was a violation of the Atlantic Charter. It was more than that. It was a significant omen that Imperialism is rear-

ing its ugly head again. It provides an excellent opportunity for Communists to influence the long suffering, exploited native populations against the West and towards Russia. It weakened the prestige of the United Nations. It was a most unfortunate event.

What can we in America do to protest this gross injustice which has been done in the Indonesian Republic? We can write letters of protest to the Dutch Consul. We can avoid purchasing articles made in the Netherlands. We can write to our government in Washington, D. C., that it should insist, through the United Nations, on the withdrawal of Dutch troops from Indonesia and the re-establishment of the native rulers. We should insist to our own government that it withhold all economic aid under the Marshall Plan from the Netherlands until they withdraw their troops from Indonesia.

By doing so, we can perhaps deal a blow to racial prejudice in the field of international relations. As Catholics and followers of Christ, we have the obligation to show the pagan peoples of the world, that Christian nations are not all as uncharitable as the Netherlands. These people look to the United States as the one Christian nation from which they can expect help. Let us not disappoint them.

Officer Cowan

(Continued from page 1)

eventually form a border around the whole room. The superintendent in charge of the building said it had been a storehouse full of useless stuff. Now it was a place of which the young people in the neighborhood could be proud. Vandalism had stopped.

BUT ALL IS NOT ROSY

By any means. In one section we saw a beautiful big new building; but it's for white children only. There were only a few children inside. Right in back of this building was a crowded alley of Negro houses with many children. The only place Officer Cowan had been able to find for his boys was a basement under a frame house. The entrance was through a low opening under the porch. Because of the lady visitors, Officer Cowan took us into the house and down some far-apart rickety stairs. The only light was one bulb on a lampstand. There was only a dirt floor and no heat. There were some holy pictures on the wall. Boards had been painted in the front of the cellar. In the back, the children had dug out some of the dirt so that the ceiling would be high enough so that they could stand up. They are partitioning off what will be an office. There were adult and junior leaders and smaller children. The little ones looked very cold and pathetic. We came out of the damp cold place and looked across a magnificent view of the Potomac (with several large yachts afloat) and the Washington and Jefferson Memorials. We thought how fine it would be if our government only realized the truth of Officer Cowan's

FRUITFUL NIGHT

By Margaret Richey

NIGHT IS THE BELOVED and the hated of mankind. Night is the terror of the antediluvian and the dweller in the wilds, who hears outside the little circle of his fire the footsteps of marauding beasts; of the superstitious, passing through the graveyard; of the Western European hearing the wail of the air siren; of the Eastern European hearing the knock on the door.

Night is the refuge of the weary and the heavy-laden, receiving the anodyne of a

and death; from that womb He arose, reborn to the fullness of glorified life.

In silence and night the Church in the early days caused her catechumens to descend into the waters of the baptismal font, at once a grave and a womb. The font is a grave, for the waters flowing over the head of the catechumens symbolize the death of Christ; the font is a womb whence the baptised man arises reborn in Christ as sharing His life, clothed in a white robe, and speaking a song to our God, who has put a new canticle into his mouth.

THE SILENCE and night of the Confessional are likewise a womb and a grave. What is said there is sealed down in silence, sealed as with the seals of Apocalypse, as with the seal of Nepomucene. What is done exteriorly in the acts of the sacrament interiorly is done in that region of the soul, dark as night to all others, which is night also to the penitent soul itself, but the fruitful night wherein it meets the Beloved.

"And I said: 'Perhaps darkness shall cover me, and night shall be my light in my pleasures.' But darkness shall not be dark to Thee, and night shall be light as the day: the darkness thereof and the light thereof are alike to Thee." (psalm 138 xi-xii)

And we bury, as in a grave, what we have of Adam's fall, the actual sins which are the frightful work of fallen human nature. And from that grave we emerge as from a womb, restored to the fullness of sanctifying grace.

Christ was reborn of the grave — that marriage bed where He rendered the human race pregnant of the Church. The Christian is reborn of a grave, for penance is "a Sacrament of the dead." It is a grave where Christ and the Church cause their children to be reborn into a new life.

REBORN, not once only but again and again if necessary, until there is no need for re-birth, or until death makes it no longer possible; and an earthly grave and hell swallow up the remains of what was a man.

The first night of the Sepulcher is the night of the Father, receiving the Sacrifice of the Son who, dying, destroys our death. The second night of the Sepulcher is the night of the Son who rising again has restored our life. But the third night of the Sepulcher which continues to the end of the world, is that night of the Holy Spirit wherein, by means of the Sacrament of Christ's death, He restores life to the members of Christ's Mystical Body, once dead in sin.

All the nations thou hast made shall come and adore before Thee, O Lord, and they shall glorify The Name; for Thou art great and dost wonderful things: Thou art God alone, alleluia.

Feast of the Holy Name of Jesus.



brief unconsciousness between two bitter draughts of day; it is the joy of the lover, close-drawn to the beloved, two handfuls of dust in a bed narrow as a grave; it is the sanctuary of the monk, hearing in the Great Silence the ORATE of the stars.

Night is the symbol of those who are everlastingly separated from God; it signifies despair, madness, death and hell. It is the bride of the poet, the nursery of the stars and the mother of the moon's brightness; it signifies wedlock and love, birth and life.

Night is the hour of the Resurrection.

Silence and night — when Mary Virgin conceived of the Holy Ghost, these two were the witnesses of their nuptials. Silence and night — When Jesus was taken down from the cross, these received Him into their bosom, until they gave place to two angels, clothed in white. The grave of Christ was also a womb. In that grave Christ laid down all that He had taken to Himself of Adam's sin, suffering

words, "People are more important than buildings."

But Officer Cowan, for all his nationwide publicity, has his troubles like everyone else who does good things. We were amazed to discover that he receives no help from the government. He receives only a patrolman's salary. No share of the Metropolitan Police Boys' Fund goes for his work, although his friends take it for granted that his nationally-known work gets its fair share. Negroes contribute to the Community Chest; yet the Chest does not help Negro children. The national Boys' Club excludes Negroes. White people do a great deal of complaining about Negro crime in Washington, but what are they doing to prevent it? We hope that St. Peter Claver Center will help to make white people aware of their failings.

THE SCORE BOARD

HOUSING:

New York City has 21 public housing projects, serving over 100,000 people, with no lines of minority distinction permitted. Not a single unfavorable incident is attributable to the mixing of races.

Apparently New York's non-discrimination in public housing ordinance has not discouraged investments in housing. Five public housing projects have been established since its passage.

SPORTS:

During December, 1948, Annapolis played host to its first interracial basketball game. A team of Negro trainees at the local Navy base trounced their white opponents to the tune of 62 to 44.

EDUCATION:

In 1910 there were 5,000 Negroes in college. In 1948 that figure had risen to 88,000.

The University of Chicago has announced that it is eliminating from its student application blanks (1) the requirement of a picture, and (2) all discriminatory questions. The announcement came after "The Chicago Maroon," student newspaper, publicized an investigation of the University's application blanks. Among those questions now excluded are those on race, languages spoken in the home, mother's maiden name, parents' birthplace.

Two Benedictine priests, one Negro, the other white, have arrived in Owensboro, Kentucky, to establish a monastery for both Negroes and whites. The priests intend to open a boarding school for boys. The hope and plan is that this real, integrated living may encourage others to live together in Christian harmony.

Three Negro doctors have been named to the instructional staff of St. Louis Uni-

versity School of Medicine: Dr. Henry Hudson Weathers, Dr. Walter A. Younge, and Dr. Arthur N. Vaughn. The university authorities described this appointment as the "first of its kind in the Midwest."

John Smith, a Negro student at St. Benedict's Catholic high school in Milwaukee, Wisconsin, holds the highest diocesan office possible in the student Sodality. He was elected Prefect of the Sodality Union by all the Catholic students of the Archdiocese.

Miss Eleanor Figaro, Negro, was one of twelve Louisiana lay persons to be recently honored by the Papal honor of Pro Ecclesia et Pontifice.

The International Harvester plant of Memphis, Tennessee, increased its fame by maintaining a policy of equal wages for equal work and of upgrading according to quality, not color. And this is what Mr. J. R. Massey of International Harvester has to say about it:

"We hope that we are contributing to better race relations by affording equal opportunity to earn a higher standard of living.

"We have encountered no insurmountable obstacles in carrying out our non-discrimination policy."

LABOR:

In 1900 there were only 30,000 Negroes in trade unions. In 1945 it was estimated that one million Negroes were carrying union membership cards.

The United Public Workers-CIO is seeking the removal of Miss Annabel Mathews from the federal Fair Employment Practices Board. Through the activity of Attorney Mathews, the Washington chapter of the American Association of University Women denied membership to Mrs. Mary Church Rerrell, Negro, on the basis of her race.

He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?

Epistle of St. John.

THEY SAY

In the official weekly publication of the North Carolina Catholic Laymen's Association, the "North Carolina Catholic":

"It is well to remember that among other things the Klan is dedicated to the preservation of a mythical white supremacy and to the denial of justice—the primary expression of charity . . . Such propaganda stunts as presenting a few groceries and a radio to impoverished and underprivileged fellow citizens is a meaningless sham . . . It is our hope that most of the people who

saw those pictures recognized them as clever efforts by a disreputable organization to manufacture a favorable testimonial."

In Gary, Indiana . . . the 40th annual session of the Federal Council of the Churches of Christ in America (the nation's largest Protestant organization) affirmed:

"The pattern of segregation is unnecessary and undesirable, and a violation of the gospel of love and human brotherhood. As proof of their sincerity, the churches must work for a

HARLEM STORM

By GEORGE A. McCAULIFFE

**In their streets, in their secret streets,
The rain breaks and splashes,
The clouds brooding in their puddles,
Wink back a million tears
As rats rush with the sewage
Beneath the boulevards of Harlem.**

**In their doorways, in their dim doorways,
Men shrink at the policeman's rubber treads,
Stare at their turbid river minds,
Till memories swirl like paper boats
Crash on the common curb.**

**In their hearts, in their mystified hearts
Hope stirs like a thief.
Fear-filled, their eyes close back the storm,
Wait for the stubborn wind to follow—
Watch the sun dissolve the newest rainbow.**

non-segregated church and society."

In Monroe, Louisiana . . . Rev. Vincent J. O'Connell, S.M., general chairman of the Catholic Committee of the South declared:

"If we wish to impress the world with the claim that we are a Christian nation, we must wipe out racial prejudice. The fight for civil rights is not Communism. The passing of social legislation is not Communism. In fact, Joe Stalin fears those things much more than he fears any investigations by un-American activities committees."

In San Antonio, Texas . . . Father John M. Hayes, commented on the exclusion of Negroes from a public golf course:

"Golf is no necessity, like fair employment and housing and education. But it is one more instance of the indignity suffered when human beings, without any basis in reason, are indelibly labeled inferior."

In New York City . . . Dr. Mordecai W. Johnson, President of Howard University, recently attended a ceremony in Washington honoring a high Catholic official. He observed that no colored persons were among the hierarchy . . . nor even among the ushers:

"I find it hard to believe that such omissions just happened. Further, such omissions are seized upon by Communist leaders who quickly point them out to colored people and tell them that Communists would not be guilty of such acts. We people of religion must face these facts."

A Catholic member of the Brooklyn Interracial Council answered Dr. Johnson this way:

"Catholics who are guilty of such discriminations are not actually following the canons of the Church. The trouble with Catholics in America is that they have followed the zone of consent. A few of us are working night and day to correct these things. The toughest people I have to contend with are my own co-religionists."

By Mary Galloway

Charity or Justice

(Continued from page 1)

stricter than those of charity, though it has been said that "true justice presupposes charity". If I have bread and you are starving, I delude myself if I say I give you my bread in charity or out of the goodness of my heart. Your right to your life, inviolable and inalienable, precedes my right to property. I no longer own my bread if you are starving.

What of our charitable institutions—so many and so pitiable? A generation that does so little for God would have itself praised in terms of charity. Actually many of these institutions exist only because of previous injustices. Old people, orphans, delinquents, are supported by the state or by the beneficent rich because someone (probably these very same governments or rich men) has neglected his obligations. To accumulate wealth through a series of injustices and then to call the gesture of giving a small portion of it away benevolence and charity, screams to a just God for vindication. How great will be the restitution demanded of those who hid behind false charity that they might completely ignore justice.

WHY DOES TOLERANT Brotherhood Inc. teach us to love one another? Why not become more elemental and ask us to be just? True justice will train man in charity—pseudo-charity called tolerance denies justice. It admits that it give you something that it does not believe is your due. A generation fed on cake finds bread tasteless. How can love be preached to those who know not justice? Love begins where knowledge ends, and justice is an intellectual virtue.

According to the encyclical "Rerum Novarum," "The task of charity is to make amends for the open violation of justice. Charity cannot take the place of justice unfairly withheld." To attempt charity without justice is to try to vitalize disorder. Most frequently we find that what is given in supposed charity is not a gift, but actually far less than

Bookshelf

(Continued from page 3)

DISCRIMINATION AND NATIONAL WELFARE, edited by R. M. MacIver, Harper and Brothers. \$2.00

This series of addresses and discussions is a clear up-to-date analyses of what racial discrimination is costing America and a forceful argument for its abolition.

Though in every chapter the economic loss involved in discrimination is mentioned, none of the writers fails to realize that the essence of the problem is moral and that therefore the moral loss is the greatest loss to the nation.

For those impressed merely by economic or social advantage, the book presents a strong argument against discrimination and its realization: segregation. It is estimated that discrimination costs our country "between \$15,000,000,000 and \$30,000,000,000 a year," and that if the Negro were made "full partner of our economy" there would be an additional "\$4,000,000,000 annually" for business. Coming from a responsible source, such facts cannot fail to make an impression.

The fact that three to four times as many Negroes as whites are victimized by inferior education, ranks high among the social costs mentioned. When such a large segment of our population has no chance for full realization of its potentialities, when the human resources of the nation are not being utilized, every American suffers. The book brings out clearly, too, the little realized fact of how discrimination in the United States has and is jeopardizing the world peace and international welfare.

Yet the authors are not lost in the economic and social aspects of the problem. The chapter, "Discrimination and the Law," in particular, forcefully states the moral issues at stake. The author strongly upbraids the courts for "dishonest evasion," "double talk," "absence of moral backbone," and "lying verdicts."

The argument of this truly commendable work might be summed up in the words of Milton Konvitz: "In order to answer the moral question intelligently one ought to know and consider the economic factors involved; these factors deserve some weight in our thinking, for they represent human effort, human labor, a man's sweat . . . but in weighing cost we must always remember that man does not live by bread alone."

John Bettin

justice demands, not only does it violate justice but it denies its very existence. To withhold from a man what is rightfully his and then to beneficently give him something else is neither logic nor charity.

"I will lift up my eyes and consider Thy Wonders, O Lord, that Thou mayest teach me Thy Justices." And in doing this I shall learn true Charity.

GREAT NEGROES

Rt. Rev. James Augustine Healy

By Elio Gasperetti

WHEN, ON JUNE 2, 1875, a new Roman Catholic bishop was being consecrated in the Cathedral of the Immaculate Conception in Portland, Maine, some of the people in the congregation may have been somewhat puzzled at certain characteristics of the lips and hair and a certain swarthinness of skin which did not seem to go with a name like Healy. But Portland's new shepherd had never made any secret of the reason for these physical features. Georgia born, he was the son of an Irish father and a mulatto mother—and, consequently, by American "standard" and American law, a Negro. James Augustine Healy might easily have passed himself off as a white man, had he wanted to.

His family moved quite early from its southern location and settled in Massachusetts where James attended newly-founded Holy Cross College and was a member of its first graduating class.

The first two American Negro priests came from the Healy family. James' brother, Ambrose Sherwood Healy, assisted at the Second Plenary Council at Baltimore, and at the Vatican Council in 1871.

But, to return to James, he received Holy Orders from the Archbishop of Paris in 1859 after completing his theological training at St. Sulpice in Paris. On his return to Massachusetts, he was made secretary to the Bishop of Boston, John B. Fitzpatrick, and was later appointed first chancellor of that diocese.

DURING this period the Civil War broke out. Father Healy's subordinate office of secretary makes information about his exact position on the issues of the war hard to obtain. It may be surmised that his feelings lay entirely with the North. Any ties he may have had with his native Georgia had been severed by long separation. And a man who openly admitted his negroid ancestry would almost certainly have abolitionist sympathies.

At the end of the war he was appointed to the pastorate of St. James Church, then the second most important parish in the diocese. This new position brought the priest out of obscurity. He became widely known as a scholar, but, more especially, as a preacher. His mastery of the art of oratory made him much sought after on special occasions. Catholics and non-Catholics alike flocked to hear him speak.

On Feb. 12, 1875, a papal decree designated the Rev. James Augustine Healy as bishop of Portland, Maine. It goes without saying that this

honor carried with it a responsibility over and above that of any ordinary bishop. For, in the eyes of the Holy See, the United States was still mission country and was not to lose this status until after Msgr. Healy's death. As a missionary bishop, therefore, the Negro prelate was faced with a number of problems.

Nevertheless, he plunged into his new work with ardent dedication and admirable practicality. Through the introduction of many religious orders, among them the Dominicans and Marists, he was able to found new missions and increase the number of parishes. He gave special attention to the French Canadians for whom he had a great affection. He established several schools to foster Catholic education and St. Elizabeth's Orphan Home in Portland; a hospital and asylum in Lewiston are monuments to his solicitude for the material necessities of his flock. Thanks to his diligence, the Catholic religion became well known and appreciated throughout the entire area. So well had he done his work that, in 1884 he was able to contemplate with joy the creation of the diocese of Manchester, which relieved him of some of his labors by taking New Hampshire off his hands.

The Rt. Rev. James A. Healy's sudden and unexpected death was a blow to all who knew him. He had found the Portland diocese in a confused adolescent phase, and brought it into flourishing maturity. He was the first and, so far, the only bishop of Portland to reach the "years of St. Peter". He could truly look back on twenty-five years of a fruitful episcopate. On Aug. 5, 1900, he left behind the memory of an outstanding scholar and humanitarian, and a great American.

Young Militants at Work

By MARY CLINCH

THE OTHER DAY we got co-founders Peggy Scott and Jean Wright, with club member Mary Ann Rosati, to stop their volunteer work long enough to tell us a little about their high school interracial club.

The girls pointed out that faculty co-operation is essential to a successful interracial group. But they also insist that young people should not depend on the faculty for leadership. "Students must develop their own leaders."

They spoke about "The Solid Side" campaign: the collecting of clothing and toys for Friendship House. They call it "The Solid Side" because the campaign is something

tic 5-6518, if you live in the city.)

ANOTHER GOOD piece of visual material is the color movie, "In Henry's Backyard," an imaginative and beautiful cartoon film based on the pamphlet, *Races of Mankind*, by Ruth Benedict. The film can be obtained from the Anti-Defamation League (at 327 South LaSalle Street, in Chicago, or from other local branches of that organization.)

Jean, Peg and Mary Ann also stressed the use of Negro speakers in assemblies. They have had some speakers from the Friendship House lecture bureau. They gave the student body the lowdown on interracial relations from a Negro Catholic's point of view.

As a sort of afterthought, the girls mentioned that at their request their school has been added to the list of private schools which admit Negroes.

"IF WE HAVE NO NEGRO student we go out and look for one. There should be at least one Negro in every Catholic school." That is Sister Hyacinth talking. She is the principal of Madonna High School, Aurora, Illinois.

With this attitude on the part of the faculty, it is not surprising that the freshman class president is a Negro. Of the six Negro students in the school, three are boarding with white families in town.

AND IN CALEDONIA, MINNESOTA, where there are no Negroes, farsighted President Mary Jane Huemann, of the Friendship Club, feels that white students should be prepared, "when we leave town, to take a Catholic attitude as we encounter a race problem."

The quiet and unsung work for interracial justice being done in many Catholic colleges deserves our support and prayers, too.

ONE MIDWESTERN COLLEGE group decided to test the policy of the "better" women's store in their college town.

A Negro student would enter a shop and ask to see and try on dresses. Some of her white fellow students would be in the shop, close at hand, by prearrangement. They would appear not to be acquainted with the colored girl. In this way the behavior of the sales clerk could be checked and rechecked, the white girls being waited on by the same person shortly thereafter.

In one instance the girls entered and the Negro girl asked for a particular brand of

blouse. The clerk replied that the store did not carry that brand. Then the girl pointed to some blouses lying on a shelf and asked to see them. She was told that they were all junior size and would not fit her.

Immediately afterwards the white students went through the same procedure. They found little trouble in obtaining the merchandise. Upon investigation they found that the clerks in that store are instructed to use the "Sorry. Not in your size" line with Negro customers.

The girls are working hard to get all the facts straight before taking suitable action—a good policy for 11 budding social actionists. The action could become a civil rights suit, but not until all suitable methods of arbitration and social pressure have been exhausted.

THE STUDENTS OF THE INTERRACIAL Club at Marquette University, Milwaukee, Wisconsin, are writing a monthly bulletin called "Interracial Action." The bulletin is published by the Wisconsin region of the National Federation of Catholic College Students, and is available to anyone anywhere upon request.

Read what they have to say, in their January 2, 1949, issue about our daily press:

"Every man has an innate right to be esteemed as good until he proves that he has made himself bad... Does the daily press respect the Negroes' right to a good name?"

"Study your newspaper. You will see that if a criminal is a white man, his race is ignored. But if he is a Negro, his race is emphasized. By the process of association the public is encouraged to believe that Negroes are a race of criminals..."

"Numerous assaults, robberies, murders and rapes are committed by Methodists. Would it be fair to insinuate that Methodists commit these crimes because they are Methodists?"

The Marquette students have concluded from their investigation of daily papers that, with few exceptions, the press does NOT respect the Negroes' human right to a good name. And they have this to add:

"If anyone wonders why so many Americans continue to believe in the myth that Negroes must be segregated because they are depraved, he need not search the heavens for this answer. It screams at him from the news section of his daily paper."



Lady,

Thou art the flame of love!

May I too have Love

That I may love thy Son
Above all things beside.

tangible. It can give the students something immediate into which to sink their teeth. It opens them to ideas of justice and love of Christ in the Negro.

This group has been successful in propagandizing its school with intergroup material from Catholic and secular sources. To young people who wish to begin working for interracial justice they suggest the use of such media as Friendship House literature and Queens Works pamphlets. (Many of these are obtainable through Friendship House). Good bulletin board displays help a lot. They recommend the hard hitting interracial play, "Trial by Fire" as a must if you can possibly get it. (Contact C. Y. O., 31 East Congress Street, Chicago, by mail, or call Mr. Paul Fant, ATlan-

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